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MISSIONARY SOCIETY, (OF LONDON.)

[BEFORE we proceed to give the interesting details contained in the last Report of that invaluable institution, it is deemed important to lay before our readers the following *Summary view of the proceedings of the Society*, lately published by their direction.]

It is universally allowed that we live in a most eventful period. The sciences are cultivated with unparalleled ardour and success; the principles of civil and religious liberty are better than ever understood; and society is enriched and adorned by the arts more than in any former age.

On the other hand, we have witnessed the convulsion of nations, and the subversion of thrones and kingdoms; we have seen the desolations and calamities of war spreading almost all over the globe; insurrections, revolutions, distress, perplexity, and terror in every part of the world.

And yet, during this afflicting period, our hearts have been consoled, and our hopes enlivened, by beholding the formation, progress, and success of Institutions, the most benevolent in their principle, and the most beneficial in their effect. Among these the *Missionary Society* stands pre-eminent; for, to the formation of that Association, many of the rest owe their origin. From that generous spirit which she first displayed, have arisen other Societies—for the circulation of Religious Tracts in various languages; for the education of the poor; for reclaiming the vicious; for the translation of the sacred Scriptures, and their diffusion among the people of every nation;—in a word, for every thing that can exalt the character, or enhance the enjoyment of the individual; that can adorn or bless domestic, civil, and religious society, or prepare its members for the rest and glory of the heavenly world.

In the year 1795, several ministers and christians in London, of various denominations, having seriously contemplated the state of heathen and other unenlightened nations, and grieved to think that so little had been attempted for their conversion, resolved, after mature deliberation, and consulting their brethren in the country, to form a Society for the spread of the Gospel, not exclusively consisting of any particular description of Christians, but embracing believers of every name who love the Lord Jesus Christ; it was, therefore, designated "THE MISSIONARY SOCIETY," and the liberal principle on which it was formed, was expressed in the following resolution: "As the union of God's people, of various denominations, in carrying on this great work, is a most desirable object, so to prevent, if possible, any cause of future dissention, it is declared to be a *fundamental principle* of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government, (about which there may be differences of opinion among serious persons,) but the glorious Gospel of the blessed God to the heathen; and that it shall be left, (as it ought ever to be left,) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of government as to them shall appear most agreeable to the word of God."

On this liberal and uniting principle, the Society has been acting for more than twenty years; and at this moment, their Missionaries in different parts of the world, adapt their mode of worship to the circumstances and inclinations

of the people among whom they labour. In some places, the Liturgy of the Church of England is constantly used, and the Missionaries act as Chaplains to the Military and others who attend upon them, and in some cases receive support from the constituted authorities. In other instances the forms of worship and discipline approach nearer to those of the "United Brethren," especially in Africa. Elsewhere, the order observed by the Church of Scotland, or by the Dissenters and Methodists in England, is preferred; but the Missionaries are never instructed by the Directors to establish the forms of any one of the denominations of which the Society is composed. Such was the principle and such has been the practice of the Missionary Society, whose list of contributors is still honoured by the names of many candid Christians of different classes; and if the Society cannot boast of so many of these as might be wished, it is only because some of their fellow Christians choose rather to rank under the banner of a particular denomination, judging it more conducive to the promotion of the great object which all the Societies have in view. The Missionary Society is the same that it ever was, and will most thankfully receive the aid of all descriptions of Christians, without assuming the name of any one of them. This is the reason of the *general title* which it bears.

It is well known that the first efforts of this Society were directed to the Islands of the South Pacific Ocean. About thirty persons were designated to this work, and were intended to settle at the Marquesas, Tongataboo, &c. but various circumstances occurred to direct them to Otaheite, where they landed in March, 1797. A second company was sent in 1798, who were captured by a French privateer. In 1799, another party was sent, who arrived in the spring of 1800. Several of the first number, alarmed with apparent danger, retired to Port Jackson, where some of them have ever since continued, and have been rendered very useful to the colony. The brethren who settled at Otaheite, with a patient perseverance scarcely ever equalled, continued amidst many discouragements, to labour among the natives, who were deplorably vicious, and who seemed to turn a deaf ear to the glad tidings of the Gospel, and to all the entreaties of the Missionaries, who at length were constrained, in consequence of a civil war, to abandon the Island; but they were affectionately recalled by Pomarre the King, in 1812, who declared his own conviction of the truth of Christianity, and his wish to be baptized into the faith of the Gospel. Since that time, many of the natives have voluntarily declared themselves Christians; diligently attend the ordinances of religion, and are distinguished by the name of *Buree Atua*, or "the praying people." About 300 attend the worship of God, and nearly as many form the Adult School, where they are instructed in reading and writing. Several of the Chiefs in adjacent islands have also joined them, and wish Instructors to be sent to their people; while their idols have fallen into great disrepute, and Jehovah is acknowledged to be the only living and true God. Encouraged by these hopeful appearances, the Directors have lately sent forth four additional Missionaries, with their wives, who have been favoured by the British Government with a free passage, in convict ships, to New South Wales; so that they will have an opportunity, while on their long passage, to use every effort in their power for the spiritual good of the unhappy people with whom they sail. It should be mentioned that the Missionaries are now translating the Scriptures into the Otaheitan language. Four more Missionaries are intended soon to be sent to the Islands.

Africa next claimed the attention of the Missionary Society. Doctor Vanderkemp, a physician of Holland, accompanied by other Missionaries from England, sailed in a Government transport about the close of 1798, and after in vain attempting to establish a Mission in Caffraria, formed a settlement near Algoa Bay, and called it Bethelsdorp. Here, notwithstanding many discouragements from the badness of the soil, and opposition of various kinds, he, with Mr. Read and several other persons, have been remarkably successful; a flourishing Church of converted Hottentots has been formed, consisting of several hundred persons; and during the last year, three hundred persons

have been added to the number, such as there is reason to hope "will be saved." The settlement consists of nearly 1200 people, with a large quantity of cattle; and such has been the effect of religion in promoting civilization, that from being the most idle people upon the earth, ten or twelve trades are carried on among them, and they are constantly increasing in the habits and comforts of civil life.

From year to year, other settlements in different and distant parts of Africa have been formed, in all which, more or less good success has followed the self-denying labours of the Missionaries. There are now more than *twelve* different places in which religious instruction is afforded to the Hottentots, Corannas, Bushmen, Namaquas, and other tribes, some of which are six or seven hundred miles north of the Cape, beyond the Great or Orange River; so that many thousands of the natives are constantly hearing the word of life; hundreds are converted to God, who enjoy and adorn the Gospel of Jesus Christ; schools are established; industry is encouraged, and the blessings of society enjoyed. Several converted natives are become preachers.

In almost all parts of the country, even where, till lately, a white man was never seen, the poor creatures are crying out for Instructors. Several more Missionaries are now on their way to Latakoo, a city but recently discovered, which Mr. Campbell visited, where the king signified his readiness to receive Missionaries, saying, "Send them, and I will be a father to them." The people of *Caffraria*, supposed to be 100,000 in number, are also desirous of receiving instruction*.

To all these calls the Society will pay attention, as soon as suitable Missionaries can be found, and as extensively as they shall be enabled by the growing liberality of the public.

While the Society thus attends to the calls of Providence, in sending many Missionaries to the rude and savage tribes of men, who, having nothing to *unlearn*, and no false religion to discard, are generally the most ready to listen to the Gospel; they would by no means neglect those regions of the globe, which are at once more populous and more civilized. The Society has laboured for about twelve years past to establish Missions in the East Indies; they have Missionaries at Madras, Vizagapatam, Bellary, Ganjam; in Tinivelly, Chinsurah, and lately in the great city of Surat, supposed to contain 100,000 souls. Six more Missionaries have lately departed for the populous city of Calcutta, Madras, and other parts of India. The harvest in this part of the world is vast indeed; the inhabitants of Hindostan are said to be more than a hundred millions, the majority of whom are our fellow subjects. They are devoted to the most degrading superstitions, vices, and cruelties, but the Gospel has not been preached in vain; and fortified as the strong holds of Satan in India are, the power of Christ, accompanying his sacred truth, is sufficient to reduce them. The Society's Missionaries in India, have made good progress in translating the Scriptures into the Telinga and Canaara languages.

In the neighbouring island of *Ceylon*, now wholly subject to the British crown, the Society has for several years supported Missionaries, who are employed chiefly in the superintendence of schools.

In the immense empire of *China*, supposed to contain two or three hundred millions of souls, the Society has laboured to scatter the darkness which has long covered it, by causing the Holy Scriptures to be translated into their very difficult language. Their Missionary, Mr. Robert Morrison, having acquired it, has translated the whole of the New Testament, and some parts of the Old, into the Chinese tongue; two editions of which have been printed, and widely circulated through different parts of the empire.

* A few years ago three of the converted Hottentots visited London, when one of the females thus expressed herself: "What a pity it is, what a sin it is, that you, who for so many years have had that heavenly bread, should keep it to yourselves, and not give one bit, one crumb, to the poor heathen. There are many millions of heathen in want, while you have so much bread; and you may depend upon it you will not have the less, because you give; but the Lord Jesus will give his blessing, and you will have the more."

In this great work he has been assisted by another Missionary, Mr. Milne, who has also acquired the language, and translates the Scriptures and Religious Tracts, and who has been most laudably employed in dispersing numerous copies of the New-Testament, &c. especially in *Batavia* and other parts of the great island of *Java*; where also, and in the neighbouring island of *Amboyna*, and in the *Mauritius*, the Society has several Missionaries. Mr. Milne has lately established himself at *Malacca*, where another Missionary from England has recently joined him; and it is in contemplation to add to their number, and if possible, to form a seminary for Missionaries, and to extend their efforts to the vast countries comprehended in the name of "India beyond the Ganges."

In *Canada* and *Newfoundland* the Society have for several years past supported Missionaries among a people who, though not heathens, greatly needed evangelical instruction.

Very considerable success has attended the labours of Mr. Wray, Mr. Davies, and other Missionaries in the *West Indies*, and especially in *Demerary*, where several thousands of the negro slaves hear with pleasure and advantage the blessed Gospel; many are become real Christians, and their masters have been constrained to acknowledge, in the improved behaviour and industry of their slaves, the great advantage of affording them religious instruction.

Thus, in about *Fifty* different stations, the Society employs, and in most cases supports, about *seventy or eighty* Missionaries, (their wives and children,) which, together with the support of a *Seminary* at Gosport, for the education of Missionaries, in which 20 at one time have lately been engaged, the expenditure must of course be very considerable,—that of the last year amounted to nearly *twenty thousand pounds*. The whole of this sum is annually raised by voluntary subscriptions and collections, except about one thousand pounds, derived from the interest of stock, a great part of which is composed of legacies or life-subscriptions.

Among the chief means of support, the Society receives the greatest advantage from the *Auxiliary Societies*, established in town and country. By this mode of contribution, persons of every rank, not excluding those in the most humble circumstances, are enabled to lend their friendly aid to this noble cause. Not only contributors of an annual guinea or more, but those who may not find it convenient to give more than half a guinea, or even a single shilling per quarter, may essentially promote the salvation of their fellow-men, and the glory of their God and Saviour.

It is greatly to the honour of multitudes of religious people in every part of this country, that they have generously contributed to the support of the British and Foreign Bible Society; British zeal in behalf of that truly noble institution is applauded throughout the world; and will not the same persons with equal ardour encourage the Missionary cause? The Bible Society and the Missionary Society are *SISTER INSTITUTIONS*; they do not rival, but assist each other. Both are equally needed. In many countries none of the people can read; there Bibles would be for a time useless: in other countries not one in a thousand can read; there Bibles would be of comparatively little use: and where the people can in general read, Missionaries are still needful to explain to them the Word of Life, according to the appointment of God; indeed, in many instances it is only by the agency of Missionaries that the Bible can be conveyed to them, or distributed among them. While on the other hand, the Bible Society is of great use in furnishing the Missionaries with Bibles, which to their great honour they have liberally done in many parts of the world; and by which the Missionary Society has been essentially benefited. "The two Societies go hand in hand: the one labours while the other sows; let no opposition be instituted between their claims on the generosity of the public. Let the advocates of each strain to the uttermost. There is yet a vast quantity of unbroken ground in the country for subscriptions to both; and by the accumulation of littles, which no individual will ever feel or regret the want of, a vast sum is still in reserve for the operations of these Christian philanthropists."

*Extracts from the Report of the 22d General Meeting of
the (London) Missionary Society.*

(Continued from page 342.)

SOCIETY ISLANDS,
IN THE SOUTH PACIFIC OCEAN.

It is with great satisfaction that the Directors are enabled to commence their annual Report with a favourable account of those interesting islands in the Southern Ocean which first engaged the attention of this Society. For two successive years they have had the pleasure of stating, that the aspect of our affairs in Eimeo, an island adjacent to Otaheite, has greatly improved. The intelligence received during the past year is still more encouraging. In a letter, dated Jan. 14, 1815, the Missionaries say, "Our congregation increases apace; our stated hearers are about three hundred, and sometimes many more." Their school also, which consists chiefly of adults, is well attended; the number of scholars was then two hundred and ninety-five. Large parties come over from Taheite, and other islands, to hear the Gospel, and to obtain instruction in the school. The number of those who have desired that their names may be inscribed among the worshippers of Jehovah exceeds two hundred, exclusive of those who have removed from Eimeo, and of others who have died in the faith.

Nor is it only in the island of Eimeo, where the Missionaries now reside, but in Otaheite, Huaheine, Ulietea, Raiatea, Tahaa, and other islands which they have occasionally visited, that the word of God has been heard and received with pleasure. Several of the chiefs have expressed a wish that their islands also should be favoured with Missionaries.

Many persons, especially in Eimeo, having openly renounced idolatry, now observe the Christian Sabbath, meet together to worship God, and are distinguished by the name of *Bure Atua*, or, *The Praying People*. This public profession has excited, as might be expected, the spirit of persecution; so that some of their houses have been burnt down, and their persons exposed to danger. Still, however, Divine Providence interposed in their favour, by inclining some of the principal inhabitants to become their protectors, who, although idolaters, alleged that they were innocent people, and ought not to be injured. The number of those who, in the different islands, have openly renounced the worship of idols, cannot be less than five or six hundred, including most of the principal chiefs.

These persevering Missionaries, who have long borne the

burden and heat of the day, and whose strength begins to decline, express an anxious desire to be reinforced by additional labourers. With this reasonable request the Directors most readily complied, and have sent out, favoured by free passages in government vessels, four brethren, with their wives, to assist in the growing work required in the Society Islands; and they are preparing to send out four more, as soon as possible; for the Missionaries assure us that there is much encouragement to commence missions in several others of the Society Islands, and that it is ardently desired by the chiefs themselves.

It will be gratifying to our friends to learn, that amidst their numerous labours, the brethren have composed, in the language of the natives, a History of the Old Testament, and another of the New, which have been printed at Port Jackson; they have also composed a Catechism, including all the great principles of Christianity; and Hymns, which the people sing with great delight. It affords our brethren an ample reward for all their toils, to observe these converted Pagans pouring out their souls in prayer at their social meetings, and to hear the praises of the Redeemer sung by their melodious voices. They are proceeding in the important work of translating the Scriptures; to facilitate the printing of which, a press has been sent out; one of the Missionaries now on their way, was previously instructed in the art of printing, and the British and Foreign Bible Society has kindly provided paper for the intended impression.

The vessel which the brethren, under many disadvantages, have long been building, will, we hope, soon be finished; they will then be able to visit all the neighbouring islands, and preach to the people "all the words of this life;" while, by their friendly intercourse with the natives, they will promote their civilization; an object which the Directors press upon their Missionaries uniformly to keep in view.

Mr. Marsden being decidedly of opinion that religion will never flourish in the islands without the encouragement of industry among the natives, and that commerce will prove the best stimulus to industry, has long expressed his earnest wish that a small vessel might be employed for the purpose of carrying on a barter with the people, by which thousands who are now idle might be rendered active and useful, while, at the same time, valuable facilities would be afforded for visiting the Missionaries, and conveying to them necessary supplies. Deeply impressed with this conviction, Mr. Marsden has purchased a small vessel, called the *Active*, which has

already made three voyages to New Zealand on account of the Church Missionary Society, and which he proposed should sail to Otaheite in August last. Towards the support of this vessel Mr. Marsden proposed to the Directors that this Society should pay 250*l.* per year, for two or three years; to this reasonable proposal the Directors readily acceded, yet expecting that the finishing of the vessel at Eimeo will hereafter supersede the necessity of employing any other*.

We are under obligation to a worthy clerical friend, for a communication of the following interesting letter of the Rev. Mr. Paterson, lately received from Russia. *Ed.*

Petersburgh, 27th March, 1816.

You will rejoice to learn that every thing prospers, far, very far beyond our expectations. Last year we distributed above 11,000 copies of the Scriptures, in 20 different languages, to an amount of 40,000 rubles. Our income was more than 236,000, our expenditure 137,000, and we had a balance in our favour of 160,000. But our engagements at the commencement of the year amounted to not less than 220,000; we hope, however, after meeting them all, to have a balance of about 125,000 at the disposal of the Society, and, on the faith of this, not fewer than five different new editions were resolved upon at the last meeting of the Committee. This all regards the Petersburg Committee. Under the auspices of the Russian Bible Society, 22,000 copies of the Scriptures left the press in the course of the year, and I hope while I am writing to you, about 30,000 more are printed off. These short notices will enable you to form some judgment of the state of the Society, its activity and prospects. His Imperial Majesty has proposed to have the Bible translated into the Russian language, and the Holy Synod has approved of the proposition, and given orders for its execution. This exceeds all that had ever been anticipated by us, and is of more real importance for Russia, and perhaps, I may say, for Christianity, than all that has hitherto been done; the work has already commenced with the New Testament, and we hope that in the course of the year, this portion of the Scripture will be finished. This will form a new epoch for Russia, and for all the nations surrounding that vast empire. Now light will beam forth on many darkened regions; we may in a peculiar manner consider the words of the prophet

* It may be proper here to mention, that a generous individual has lately presented to the Society for this Mission the sum of £200, and has promised to present £500 more when the next Missionaries are prepared to sail.

Isaiah, lx. 4. "*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,*" as addressed to the Russian Church on this momentous occasion, and I hope we shall yet live to see them fully accomplished. The signs of the times are wonderful, and in nothing more than in the opposition of interests which manifestly prevail. Pray that the Lord may preserve the Emperor Alexander; he appears indeed to be raised up for some great and glorious end. Pray that the Lord may place God-fearing men round his throne, that so his truly pious and wise plans for the happiness of his people and the good of religion may be carried into effect. Perhaps never did more depend on an earthly monarch, and never was one more disposed to all that is good.

JOHN PATERSON.

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FOR THE CHRISTIAN HERALD.

Account of the conversion of the Indian Sorcerer ONIM; extracted from the diary of the mission of the United Brethren at New Fairfield in Upper Canada, 1816:

THIS Indian had given evidence of his hostility against the mission from his early youth. He was one of those who calumniated John Papunhank at Friedenshulten. (See Loskiel's history of the United Brethren's mission among the Indians, Part III. p. 65.) At that time he used to wear a tomahawk in his girdle, and when questioned, what he intended to do with it, replied, "to cleave the Missionaries' skulls for deceiving the Indians." And such remained uniformly the enmity which he manifested, on all occasions, against the Missionaries and the Christian Indians generally, till within a few years, when the infirmities of age put a stop to his activity. The first sign of a change of sentiment in him, was observed when he entertained the brethren Luckenbach and Zacharias in his cabin at the Monsey-town, when on their way to Grand river. Till then, he had always been lurking in the neighbourhood of our settlements, as the old diaries prove, trying to create disturbances. And being a preacher among his countrymen, he used to dissuade them by all the means in his power, from embracing the doctrine that had, he said, its origin among the whites. "For," his argument was, "their skin is white, and ours is brown; and our whole manner of life is entirely different from theirs: of course they must also have a different way to happiness; and those Indians who embrace their doctrine, are altogether deceived." He taught the existence of three Gods; a brown, a white, and a black God; and that each nation ought to live

conformably to the directions received from the God of their colour. The Indians of course were to preserve their own religious ceremonies, their feasts, dances, sorceries, &c. He opposed in particular, the Gospel doctrine of the remission of sins; teaching his countrymen, that those who lived according to the will of the Great Good Spirit, would, after this life, go to him; but those who acted differently, would be banished to the haunts of the Evil Spirit. As to reforming the wicked through the Gospel, and their being saved through repentance and remission of their crimes, he rejected the idea altogether. He believed not only in the immortality of the human soul, but even asserted, that all creatures, and also trees and herbs, are inhabited by a living soul; accounting for their withering, when cut down, or plucked up, by saying, that their indwelling spirit then left them.

To judge from his expressions, during his last illness, it would appear, that what gave occasion to his reflecting upon his lost state, was a remark addressed to him by our Indian sister Anna Paulina, (as related in our diary, under date of the 10th Dec. 1815,) who met him at a sick woman's, whom he had in vain endeavoured to cure by his sorceries. Speaking to the assistant Jacob, he observed. "A word spoken by you Christian Indians lately, laid hold of my soul. I began to be troubled in my mind, and to grow doubtful concerning my state; since which time, I have often thought and said, Oh for somebody to show me the right way!" He was taken ill when on his way to the Monsey-town, to assist at a great feast, which was to be held there; and not being able to proceed further than this place, he returned to those friends of his, at whose camp he died.

On the 10th of March in the evening, the assistant* Brother Jacob was sent for by the famous sorcerer Onim, who lay sick in our neighbourhood. He first thanked Jacob for coming to see him, and then told him that he was concerned

* *Assistants* in the Missions of the United Brethren, are converts from among the heathen, of both sexes, whose business it is to visit from house to house, in order to attend to the sick and infirm, watch over order, endeavour to remove dissensions and promote harmony, and further the temporal and spiritual welfare of the flock by every means in their power, according to the advice and directions which they receive for these purposes from the Missionaries. Through them, the latter are enabled to know, whether their people walk in conformity to the rules of the Gospel, and where their help may be most essentially useful. They must be persons whose exemplary walk and good understanding have made them respected by the whole congregation. The native assistants have the particular charge too, to speak to the heathen upon Gospel subjects, whenever opportunity offers for that purpose. In some missions they are employed occasionally to address the congregation at their meetings: and such an assistant is the Indian Jacob at New Fairfield.

about the state of his soul, and wished to live with us. After hearing his relation, Jacob addressed him in the following words :

"Thou hast now told me a great deal ; I will tell thee something too. Listen to me !

"Onim ! I well remember that ever since I was a little child, thou hast often been with the congregation of Christian Indians, always going from, and coming again to, us. For many years past, thou hast heard the word of God which we believe. But till now thou hast despised and ridiculed it, saying, 'I have another way to be saved, *according to my creation**.' But now, that thou art lying here in a miserable situation, upon hard boards, unable to help thyself ; thy little property is spent in drinking ; nobody takes care of thee, and death seems to be at hand : now, dost say at last, '*I have brought terror upon my mind, because I have been so wicked ?*' Oh, that these words of thine were but true ! Would to God, thou didst but feel real anxiety about thy condition ! For then thy soul might yet be saved.

"Art thou indeed convinced that the Devil hath deceived thee ? Why art thou concerned about thyself at last, at the very end of thy life ? In the days of thy health, thou hast despised and mocked at the word of God ; thou hast dissuaded and prevented others, who were disposed to believe ; and thou hast tried to entice those away who had joined the congregation. Thou hast made thy jest of the doctrine of the forgiveness of sins. But know thou, that Jesus Christ, the Son of God, the Creator of heaven and earth, became a man : *this is the truth !* He suffered, was tormented to death, and shed his precious blood for the remission of sins : *this is also the truth !* And, unless thou obtain pardon of thy many and great sins, through faith in his blood, and thy heart be cleansed therewith, believe me, thou shalt, after death, go straightway to hell, into everlasting perdition. And there shalt thou find cause to accuse no one, neither men, nor God who made thee ; but *thyself—thyself* alone. Nor will thy living with us, as thou now desirest to do, avail thee any thing, unless thou be purified from thy iniquities, through the merits of the Saviour, whose mercy thou must earnestly seek. Reflect upon this, and remember what thou hast heard heretofore from us Christian Indians, and from our ministers." Onim thanked Jacob for this address, who then left him.

On the day following, Brother Dencke, (the Missionary,)

* This is an Indian phrase, implying, According as the Great Spirit and Creator has directed, and appointed for me.

received a message from Onim, with an earnest request that he would come and see him. Being asked, "What is thy desire? thou hast sent for me:" he replied: "I must tell thee that I am greatly concerned about myself, and the salvation of my soul. My sentiments are entirely changed, and I pray the Saviour to have mercy upon me, to pardon my sins, and to cleanse my heart with his blood in holy baptism. Oh!" added he, weeping and trembling, "I am sorely troubled, I am under great anxiety." *Question.* "Thou enemy of God and his children! Art thou at last convinced of thy lost state?" *Answer.* "I am indeed! Oh that the Saviour would take pity on me! as long as life lasted, I would then live to him alone." *Q.* "But it is said that thou art a murderer and a sorcerer?" *A.* "The former is a false accusation; and sorcery is a deceit of the devil; it is nought. Of that I am now convinced." *Q.* "But art thou ready to confess all thy past sins and enormities at the pierced feet of Him who died for his enemies; and to pray to him, that he would grant thee, through the enlightening grace of his Holy Spirit, a thorough knowledge of thy depravity; that thou mayest seek and obtain pardon and forgiveness?" *A.* "Yes, I am. Both soul and body would I surrender unto him, if he would but have compassion on me." Having been reminded of his past life, how he had persecuted the congregation of believers, seduced many from the path of life, despised the word of God, and pronounced the Christian religion an imposture, &c. the question was put to him, "Dost thou now believe that Jesus Christ is the Son of God, the Creator of all things; and that he came down upon earth to save thee by his sufferings and death, and to take away thy sins by his precious blood?" Upon this he made so affecting a confession of his faith in Jesus, that all present were melted into tears; and the work of grace wrought in his heart by the Holy Ghost, was manifested in the most striking manner. Brother Dencke then explained to him, that the mere rite of baptism could avail him nothing, unless he experienced in his heart, through faith, the purifying power of the blood of Christ; whereupon he exclaimed, "I believe! I believe! Do ye also have pity on me!"

He was now asked the following questions, which are put to candidates for baptism from among the heathen, which he answered in the most affecting manner. *Minister.* "Dost thou believe that thou art a sinful creature, and dost, on account of thy sins, deserve the wrath of God, and eternal punishment?" *Answer.* "I do believe it." *M.* "Dost thou

believe, that Jesus Christ became a man for us, and by his innocent life, sufferings, blood-shedding, and death, reconciled us poor creatures to God?" *A.* "I verily believe it." *M.* "Dost thou believe, that he hath purchased for thee, by his blood and death, remission of sins, life and happiness?" *A.* "I verily believe it." *M.* "Wilt thou in this faith be baptized into the death of Jesus, and be washed from thy sins in his blood?" *A.* "That is my sincere desire." *M.* "Dost thou also desire to be delivered from the power of sin and of satan, and to be received into the fellowship of Jesus Christ, and of those who believe in him?" *A.* "That is my sincere desire, and I renounce the devil and all his works and ways." Brother Dencke then prayed fervently to the Lord in his behalf, entreating him to show mercy unto this repenting enemy of his Church, who longed for deliverance from the bondage of Satan; to pardon all his sins and transgressions; to cleanse him with his precious blood; to receive him into the communion of the saints in light, and into the fellowship of the Father, the Son, and Holy Ghost: expressing also the most heart-felt thanks for the mercy of God already displayed towards this grievous offender, in having awakened him to a sense of his lost state by nature, and led him to seek the salvation of his soul in his dying moments. This prayer was attended with a flood of tears, shed by the candidate for baptism, and by all present. He was then baptized into the death of Jesus, by the name of Leonard. The whole formed a most impressive scene, more easy to be conceived than described, and will never be forgotten by those who witnessed it. The anxiety of heart of the newly baptized now immediately vanished, and his troubled soul found rest and peace. On taking leave, Brother Dencke enjoined him, that, as he had been active in the service of his former master, the prince of darkness, he ought now to show the more zeal in the cause of his present Lord, who had granted him remission of his sins, and would soon receive him unto himself, into the realms of endless bliss and glory. This he cheerfully promised, and afterwards faithfully performed, saying on all occasions to his friends: "Formerly I spoke evil words to you, to dissuade you, when you desired to be converted: forgive me for so doing, and follow my dying advice to you, which is to forsake your wicked ways, or you will be lost! Turn to the Saviour, experience what I now feel, and you shall live!" The assistant Jacob also spoke to him in a pathetic manner, and rejoiced greatly at witnessing the baptism of this repenting sinner. All our Indian brethren

and sisters too were delighted on the occasion, and expressed their joy, by saying to each other: "Onim, our enemy, is become our brother Leonard." They also diligently visited him.

From the time of the new convert's baptism, almost till he breathed his last, which took place on the morning of the 13th, he continued, day and night, with only now and then slumbering a few minutes at a time, to pray to his Redeemer, and to exalt His mercy, inviting all to come unto him, and to obtain pardon and remission of their sins. After he became speechless, the motions of his hand plainly indicated that he was still conscious; and his mind continued to be engaged with the same subject. At length, at his dissolution, his hand dropped upon his breast, and the spirit of this late enemy of the crucified Jesus winged its flight to the mansions of everlasting bliss, in humble reliance on His all-atoning sacrifice.

His remains were brought here the day after, March 14th, and interred in our new grave-yard, being the first corpse of an adult that was buried there. At his funeral the Indians, who had assembled from their sugar-camps on the occasion, were addressed from the text, Mark xvi. 16: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." They were exhorted to unite in praising our Lord, for the great victory gained by His word and Spirit, in the conversion of this late distinguished enemy and opponent of the Gospel.

He had reached a very advanced age, which cannot, however, be exactly ascertained. It pleased the Lord to make him "a miracle of grace," in the fullest sense of the expression, and to display in him the all-subduing power of his Holy Spirit over the most hardened of sinners. The conversion and death of this extraordinary man will speak volumes to the hearts of his late hearers; and the impression made thereby upon his heathen countrymen, cannot but, under God, prove highly favourable to the blessed cause of the Gospel.



[*From the Appendix to the Fourth Annual Report of the New-York Religious Tract Society.*]

Extract of a letter from an elderly lady in New-Jersey, to her friend in New-York.

OUR pastor has received quite a number of Tracts from the *New-York Religious Tract Society*, accompanied by a letter from their Corresponding Secretary, and two copies of their last Annual Report. A part of these Tracts were intrusted me, to lend and distribute gratuitously. By this means, a copy of their Report fell into my hands. I know of no words to express my thanks to God, and to that Society, for sending to us these Reports and Tracts. Oh, Sir, how shall I tell you the exercises of my heart, on reading

the Report! It was indeed a message from God to my poor soul. I began to read it, and my tears began to flow, under a sense of the goodness of God, in what he is doing in this world, among miserable sinners. I found I could not keep my seat. I longed to be in a private room, where I could remain low in the dust, praising God for his goodness. Oh, what a quickening it was to my soul! it was the means of my weeping, and praying, and praising, in my poor manner, for two days. In the midst of this, by the good providence of God, one of our dear sisters, belonging to our little band of worshippers, came in. She began to read the Report, and was much and deeply affected, and said, "Let us have a Female Tract Society. I have six shillings in my hands at present, which belong to the Lord; and I am only waiting for him to call for it. Here is now a door open to do much with it, for every one seems desirous to get hold of Tracts to read. Those which you sent me were not half enough. Whole families in our neighbourhood stand ready to grasp them; and they know not how to wait one for another." This woman lives in a thickly settled neighbourhood, about two miles from this. I had sent her a number of Tracts which I had received from Newark. She is a very pious woman, in straitened circumstances, with five small children, and a husband of a very slender constitution. But she is strong in faith, and has a desire to be instrumental in promoting the cause of her Redeemer; and He will gratify his children, when they desire to do something for his glory. She dedicates particular articles of property to the Lord, and denies to herself many of the comforts of life, for the purpose of giving; and thereby has always something to give. Oh that all Christians would do the same! How much might be done, and how much solid comfort they would enjoy! Whatever is dedicated to the Lord, with *right motives*, will always prosper.

I immediately requested our pastor to write articles for a Society, and have already obtained a number of subscribers. I asked a pious poor woman, yesterday, to subscribe. "Yes," said she, "that I will; for I can now trust in the Lord to provide the means for me. You told me, last summer, when you asked me to become a member of the Cent Society, that if I would trust in the Lord, he would bestow it upon me in some way or other. Well, I did trust, and signed; but I must confess my faith began to fail, for I could not get a cent of the money until the morning it became due; then it all came into my hands in such a way, that I can view the hand of God remarkably in sending it to me. It has been the means of strengthening my faith, and I am not now afraid to trust to him to provide."

I want you, Sir, to go to the Society, or the Managers, and request them to trust me for one hundred Tracts, some of all sorts, as cheap as they can afford: and ask them to send me a few copies of their Report, that I may lend them, as the one I had has gone on to another congregation; and I believe that the Lord is with it, and that it will do wonders. Tell them that we shall look to them, as our parent Society. We are willing to be agents, or assistants, or any thing, if we can only aid in buying and distributing these little precious messengers. There is such attention to Tracts, and such a call for them in our congregation, as I have never seen before. I know not what the Lord is about to do; but let us all be found doing, and watching, and praying. It is in contemplation to set up a prayer meeting, for the purpose of praying for a blessing on all Tract Societies, and especially on the one in New-York; and that God will go with the Tracts to the hearts of sinners.

Four of the Tracts, ("A CAUTION AGAINST OUR COMMON ENEMY," "A PERSUASIVE TO PUBLIC WORSHIP," "THE LORD'S DAY," and one more,) I sent to a poor drinking man, who never attends public worship, and requested him to read them, and then lend them to his neighbours. He directed his son to read the Tracts to him, and when he had heard them all, he said, "Well, I believe they *do think* I am the worst creature in the world; and if I am, A—B" (a man of a similar description,) "is the next, and I will send them to him." Thus, you see, the Tracts are going on, even by the hands of sinners.

Communicated for the Christian Herald.

SUNDAY SCHOOL.

HUDSON, Aug. 26, 1816.

According to a general notice, a number of ladies and gentlemen, met on Tuesday last, at the Select Academy, for the purpose of forming themselves into a society for the instruction of children whose parents, from pecuniary inability, were unable to do it: after some remarks from the Rev. Mr. Ogilvie, on the benefits resulting from the formation of such a society to the city, he presented a Constitution for its formation, which he read, and which was adopted. After its adoption, according to one of its articles the following ladies and gentlemen were elected directors and directresses:

Seth Jenkins, Esq. Thomas McKee, John Hohoyd, Josiah Underhill, *directors*; Miss Harriet Talman, Miss Lydia Worth, Miss Phebe Hathaway, *directresses*; Miss Lydia W. Edmonds, *secretary*.

The society also appointed committees for the procuring of signatures to the Constitution, and pupils to the school. Since then they have reported a number of signatures obtained, and 140 pupils: with some of these pupils the school was opened on Sunday last, and regulated for instruction. The plan of instruction is similar to the Lancasterian, and it is expected much benefit from it will be derived. It is indeed highly gratifying, that a society has been formed for the above purpose. It will not only be the means of instructing poor children, but also prevent them from profaning the Sabbath. The children will, we understand, attend public worship; and those who teach them, notice them while in the house of God. It is also expected, by thus regulating these children, the parents of them will also be more regular in their deportment. In one word, it is confidently hoped that the Hudson Sunday School Society will be a blessing, not only to one class, but to all classes of society.

From the Religious Remembrancer.

A new grant of *one thousand* copies of the Spanish Testament has been made by the British and Foreign Bible Society to the Louisiana Bible Society, and the shipment is now made on board the Cacador direct for New Orleans.

The Emperor Alexander has presented to the Russian Bible Society a large four story stone house in St. Petersburg, near the imperial summer gardens. The Society have also received from him a donation of 15,000 rubles.

Progress of Evangelical Light.

LONDON, July 2.—By letters from New South Wales, it appears that the Missionaries have lately met with extraordinary success in Eimeo, an island adjacent to Otaheite. The majority of the people have renounced idolatry: the priests have burnt their gods; the chiefs destroyed the Morais, demolished the altars, and cooked their dinners with the materials. More than 60 persons, chiefly adults, attended the schools of the Missionaries for instruction.

Abolition of Slavery in Russia and Prussia.

The Emperor of Russia has issued an Ukase, by which the abolition of the vassalage of the peasants of Esthonia is decreed to be carried gradually into effect; so that the vassalage of the whole of them shall be extinguished in the course of 14 years. [Esthonia is a province of Russia upon the Baltic, between the gulphs of Riga and Finland. It contains about 15,000 square miles, 214,000 inhabitants.]

The King of Prussia has issued an edict which gives freedom to the peasantry through the whole Prussian monarchy.

NEW-YORK STEREOTYPE BIBLE.

WE are gratified to have it in our power to state, that the *stereotype plates for the Bible*, executed by Messrs. E. and J. White, for the New-York and Auxiliary New-York Bible Societies, are finished; and that an edition of 3,500 copies has been struck off, part of which are in the hands of the binders, and will be ready for delivery in a few days.

This edition, (except 400 copies in sheets on superfine paper,) has been all engaged, some time since, by several Bible Societies, who will soon be furnished with the number of copies respectively coming to them, at the cost price.

This book makes 1088 pages, large duodecimo, in brevier letter, which is two sizes larger than that of the stereotype Bible of Philadelphia; and will cost, on paper of \$3.25 per ream, and in good sheep binding, about 78 cents per copy.

The execution of the work does great credit to the artists, and we are of opinion, will advantageously sustain a comparison with any stereotype work done in Great Britain which we have seen.

The 400 copies on superfine paper will be sold in sheets to booksellers at a moderate advance, by the Stereotype Committee, in behalf of the two Bible Societies above named.

It is expected that these plates will soon be in the hands of the Managers of the American Bible Society, and, with the means which they possess, will enable them to supply, to a considerable extent, the present great and increasing demand for Bibles throughout the country.

Ed.